

*The Church of God*



# Evangel



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### DECLARATION OF FAITH

#### WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

## COVER PICTURE

The Thomas Jefferson Memorial is located on the south shore of the Tidal Basin, directly south of the Washington monument. The building is plaster in design and Jeffersonian in character, and the exterior is of white Vermont marble and consists of twenty-five marble columns, forty-one feet in height.

### DO YOU HAVE RELATIVES OR FRIENDS LIVING IN NEW MEXICO?

There are five Air Bases in New Mexico, and surely some of the boys in them are Church of God members, or from Church of God homes. If your boy or friend is stationed at Walker Air Base, Roswell; Sandia Base; Kirtland Air Base, Albuquerque; the Air Base at Alamogordo, or the Air Base at Clovis, and you would like for me to contact him, please send me his name and address. New Mexico is increasing rapidly. Albuquerque alone is predicted to reach a population of 500,000 shortly, and we should like to see the Church of God march forward in this city and throughout the State. We should like to begin churches in Alamogordo, Demming, Silver City, Lordsburg, Gallup, Grants, Santa Fe, Raton, and Las Vegas. If you have friends or relatives living in any of these cities, please send me their names and addresses, and we will endeavor to get the Church of God started in their community. We also should like to see some talented workers come this way to help us organize new works. The fields are white here in the West. Pray that the Lord will send laborers to help take the Church of God into every town and city ere Christ Jesus returns.—J. L. Summers, State Overseer, Box 1206, Roswell, New Mexico.

### NOTICE

Anyone having friends or relatives in Landia Base or Kirtland Air Force Base in Albuquerque, New Mexico, and would like for me to contact them, please send me their names and addresses, and we will try to get them to attend the Church of God.—E. L. Hall, 3730 North 2d St., Albuquerque, New Mexico.

### REV. I. H. MARKS PASSES

Word has come that Rev. I. H. Marks, well known to thousands in and out of the Church, died Sunday, a. m., February 17.

Also, word has come that Maude Vanderford, licensed minister, of Washington State, has passed on to her reward.

Evidently, obituaries for both of the above will be submitted for the Evangel right away.

## OBITUARIES

### COMBS

Charles Combs died Jan. 3, 1952. He was saved and a member of the Church of God at the time of his death. Truly our hearts are heavy and sad, but the Lord gave us the assurance he is resting in peace, and we are looking forward to the time when we can join him.—His daughter, Mrs. Mae Stokes, McClenny, Fla.

### STEPHENS

Mary Lovey Stephens, age 42, died Dec. 15, 1951, at her home in Chicago, Ill. She spent the last 12 years of her life for Jesus, whom she loved so much. She worked hard for the Lord and was always doing good for someone. She loved the Church of God. She is survived by her husband, Lonza Stephens, a son and a daughter.—One who cared for her very much, Jane Copley.

### EUBANKS

Clarence L. Eubanks, age 44, a member of the Church of God at Sesser, Ill., departed this life Dec. 21, 1951, at the New Orient Mine No. 2, in West Frankfort, Ill. We have lost a faithful member. He was loved and respected by all who knew him, for his consecrated and progressive Christian living. He is survived by his wife, two sons, one daughter, father, mother, one sister, and three brothers. His funeral was conducted by Rev. Kenneth Moore, of Lawrenceville, Ill., assisted by the pastor and two former pastors, Revs. Ray Hancock and C. G. Friedley.—Donald Crane, Pastor.

### GINGRICH

William H. Gingrich, 72, went to be with the Lord on Jan. 23, 1952. He was a charter member at High Spire, Pa., when the church was built in 1928. He is survived by his wife, Elizabeth, 2 sons, 1 daughter, 1 sister, and 5 grandchildren. In the absence of his pastor, funeral services were conducted by Rev. H. James Meyers, in Middletown, Pa., and burial was in the Middletown Cemetery. He was a faithful Christian and will be missed by all who knew him.—Paul Schmidt.

### CLEMENTS

Rev. LeRoy Clements, age 58, after some months of declining health, died Friday, Jan. 4, 1952, and went to his mansion in the skies where he had been laying up treasures for some 30 years. "Brother Roy," as he was affectionately known by his host of friends, was called to the ministry two years after he was saved. He was widely known and loved for his pure and sinless life and daily walk with God. His one purpose in this life was to win souls for God. "Precious in the sight of the Lord is the death of his saints." His going away makes heaven seem nearer and dearer to those of us who are suffering such a great loss.—A friend who knew and loved him.

# The Power of the Blood of Jesus

## Article I

Of all the powerful things in the three worlds in which we, as human beings, are naturally concerned, there is nothing so powerful as the precious blood of Jesus Christ. From the fall of man in the Garden of Eden until the redemption song, while the saints are around the throne in heaven, blood is the living, indispensable theme of Holy Scripture. The only hope of lost humanity of the past, the present, and the future, as long as time shall last, is the precious blood of Christ Jesus, provided for us by the crucified, risen, ascended Christ—Jesus.

First of all, the blood provides for humanity a new and living way. The highways over which we travel with our vehicles today are built with various means and substances—dirt, asphalt, gravel, concrete. Some are one-lane roads, two-lane roads, dual highways, super highways; some neglected and in bad state of repair; others as smooth as marble, and decorated in the center and on the sides with lovely flowers and shrubbery, and even floodlights. Yet, they are all subject to deterioration and have to be constantly repaired. But this highway that I am talking about, although it is a narrow highway, is one that has needed no repair from the time it was established; neither is there any possibility of its decay, because it is paved and permeated with the precious lifeblood of Jesus Christ, which has made it a living way.

The first intimation of this new and living way that would be opened up for the human family was in the slaying of the animal from which God made coverings with its skin for Adam and Eve. Then, the proclamation by Almighty God in Lev. 17:11, "The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." For a long time, the blood that actually paved the way of approach to God was the blood of innocent animals, first sacrificed by Abel and continued legitimately until the law and after the law, until Jesus Christ, the Lamb of God that taketh away the sin of the world, appeared. After that, Heb. 10:4,

tells us, "It is not possible that the blood of bulls and of goats should take away sins"; and verse 5, "Wherefore, when he cometh into the world, he SAITH, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." And in verse 9, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." And in St. John 1:17, we have these words: "For the law was given by Moses, but grace and truth (the covenant between God and man) came by Jesus Christ."

**THE BLOOD COVENANT BETWEEN GOD AND MAN.**—A covenant is an agreement between two persons. In this case, it was the agreement between God and man that, in the first place, God would accept the blood of



the innocent animals as a temporary atonement for the sins of man; and the second, the blood of innocent animals would be replaced by the blood of Jesus Christ, His Lamb, as the only and eternal sacrifice. This was just as truly a covenant between God and man as was the rainbow following the flood which destroyed the antediluvians, and was God's promise that He would never again destroy the whole earth with a flood. This blood covenant with man is the way of salvation.

Notice first the covenant under the law—the blood of animals: Exod. 24:8, "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Now let us turn to Heb. 8:6, 7. Here we read the comparison between Moses, who received the blood covenant under the law of animals, and Jesus Christ who established the covenant under grace with

His own blood. Notice how it reads: "But now hath he (Jesus) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." Continuing with verse 8, "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Then, in Heb. 10:16, He says, "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them."

Another term for the covenant is **new testament**, and we hear Jesus say in Matt. 26:28, "For this is my blood of the new testament, which is shed for many for the remission—forgiveness—of sins." This simply meant that He was putting His own lifeblood in the covenant of the new testament, which was to make it a living and everlasting covenant.

In Heb. 12:24 we read, "And to Jesus the mediator of the new covenant (not the old covenant), and to the blood of sprinkling (His blood, not the blood of animals), that speaketh better things than that of Abel." What is the covenant of the new testament? It is the new testament with all of its gospel, doctrines, teachings, consolation, hope, comfort, promises, and warnings. The obedience of it brings to us spiritual life here. The obedience of it helps us to maintain the spiritual life and fellowship with Christ Jesus, God the Father, the Holy Spirit, and each other. Further, our abiding in this new testament, made living and vital by the blood of Christ Jesus, is our hope of entering into the glorified life through the glorious resurrection. Notice what Heb. 13:20, 21, says: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." So, what we are here and what we shall be depends on our abiding in the new testament of His blood.

As a matter of warning against a careless, reckless, disregard of this covenant, sealed with the blood of Christ, notice these words, "He that

(Continued on page 15)



# Tithing When the World Was Young

Wm. H. Turner, D. D., Editor, The "Pentecostal Pulpit," an excellent magazine for ministers. Address the editor at Franklin Springs, Ga. Price \$1.00 per year.

The first specific mention of tithing in the Bible is to be found in Genesis 14:20, when Abraham paid tithes to Melchizedek. Where did Abraham get the idea of tithing?

"In the beginning, God." And GOD made man in His own image. Man, falling into sin, did not entirely lose the image of God. Implanted in him was the spirit of worship. No nation has ever been found where this spirit did not exist. All along the track of history, altars, offerings, and worship are found. With this trinity of God-given gifts goes the practice of tithing.

The universal custom prevailing to build altars, to make offerings, and to worship is admitted to be the strongest sort of evidence that these customs came down from Eden. If we find that tithing appears along with these other customs, why is it that anyone should not recognize it, too, of the most ancient origin? Is not the conclusion irresistible?

If altars, offerings, and worship came with Abraham out of Babylon, where did he get his idea of tithing? From the same source, of course, and all came to the heathen from the original pure fountain.

One hundred and fifty-three years after Abraham paid tithes to Melchizedek, we find his grandson Jacob making a vow at Bethel, recognizing the tithe as belonging to God. (Genesis 28:22, 23.)

Four hundred and twelve years after Abraham's paying tithes, when Moses organized the Jewish people into a nation, the tithe by divine direction was written into the law. However, tithing did not begin with Abraham. Didymus of Alexandria, says, "It is a Grecian custom to pay tithes to the gods." Heroditus and Xenophon give the same testimony. The Greeks called Apollus "the tenth bearer." Diordorus Siculus, of the first century, B.C., says, "The Phoenician and the Carthaginians sent forth a tenth each year to Hercules at Tyre." The Romans called the tenth "the Herculean portion."

Lucullus, a rich Roman consul and general, paid the tithe of all to the gods. Dionysius, a Greek historian in the days of Christ, says the same of Pelagi. Pliny, a Roman author in the days of the apostles, says, "The Ethiopians give a tenth to their gods before they buy or sell anything."

"Clement, Justin Martyr, Irenaeus, Tertullian, Cyprian, Jerome, Ambrose, Augustine, Chrysostom, Cassian, Herodotus, Diodorus, Siculus, Xenophon, and many other writers of the early centuries of the Christian era testify that tithing was known and practiced by ancient people other

than the Jews down through the apostolic age and the early centuries following. Tithing was a common practice of both the Jews and the early Christians. How are we to account for the knowledge of ancient people of this law?"

I believe it is clear enough how all ancient nations understood and practiced tithing. As has been pointed out already, there is no doubt that tithing had its origin in the Garden of Eden along with the Sabbath, altars, worship, etc. It is entirely reasonable to believe that up to the time of the building of the tower of Babel and the confusion of tongues (Genesis 11) all peoples understood this law and practiced it. That would not have been difficult, for up to that time only three persons reached back to the Garden of Eden, namely, Noah, Enoch, and Adam, so that it was a simple matter to hand down this law from Adam to Enoch, and from Enoch to Noah, and from Noah to his children; thus to the tower of Babel.

When the Lord came down and confused their language, thus dividing the race into groups which became the foundations of nations, these groups would each transfer by word of mouth and by daily practice this law to their descendants, thus perpetuating the custom.

When these nations forgot God and turned to idols, they continued to tithe, transferring the tithe to the support of heathen systems of religion. This accounts for the fact that in every ancient nation we find the custom of tithing well established and universal. Mr. Adam Clarke says, "Almost all nations of the earth have agreed to give one tenth to religious use." The learned Grotius says, "There is no difficulty in finding ancient nations that did not observe the law of sacrifice, but not so with regard to the tithe."

So we have undeniable evidence that from the Garden of Eden to Christ and His apostles, tithing was an established fact, practiced by both Jews and heathen. It is now our desire to trace tithing down through the apostolic and post-apostolic periods, and to do so we must try to discover what the church fathers had to say about tithing.

## CLEMENT

Clement was born the year Jesus was baptized. Paul mentions him in Phil. 4:3. He wrote a letter to the Corinthians somewhere between 68 and 97 A.D. In this letter he says, "It behooves us to do all things which the Lord has commanded us to do at stated times. He has enjoined offerings, not to be performed thoughtlessly or irregularly. These, therefore, that present their offerings at the appointed time are accepted and blessed." He then speaks of the services of the high priest and Levites, who

were supported by the tithe, and adds, "The layman is bound by the laws that pertain to layman." Clement evidently understood that the ministry of the church was to be supported in the same way as the ministry of the temple.

## AN ANCIENT RECORD

The document known as "The Teaching of the Apostles" dates back to 120 A.D. Here we read, "But every true prophet that is willing to abide among you is worthy of his support. So also a true teacher. . . . EVERY FIRST FRUIT: therefore, of the products of the wine press and threshing floor. . . . thou shalt take and give to the prophets, for they are your high priests. But if ye have not a prophet, give to the poor."

## CLEMENT OF ALEXANDRIA

A century later, Clement of Alexandria made the same argument. "The tithes of the fruits and of the flocks taught piety toward the deity, for it was from these and from the first fruits that the priests were maintained. We now, therefore, understand that we are instructed in piety, and in liberality, and in justice, and in humanity, by the law."

## JUSTIN MARTYR

Justin Martyr, who lived A.D. 110-165, shows how the church in his day was continuing the apostolic spirit of giving, like the church in Jerusalem, whose gifts far exceeded the tithe, and was sufficient to care for all.

## TERTULLIAN and ORIGEN

We must pass the testimony of Tertullian, A.D. 145-220, and of Origen, A.D. 185-254, on to you. Only mentioning this, he says, "We offer first fruits to Him to whom we send our prayers." He then asks a question worthy of our consideration, "HOW CAN OUR RIGHTEOUSNESS EXCEED THAT OF THE SCRIBES AND PHARISEES, WHO PAY TITHES AND FIRST FRUITS, IF WE DO NONE OF THESE THINGS?"

## CYPRIAN

Cyprian, A.D. 200-258, chides those who do not pay the tithe. "They used to give for sale houses and estates that they might have treasures in heaven. NOW WE DO NOT EVEN GIVE THE TITHE, and while our Lord bids us sell, we buy and add to our store. Thus has the strength of believers grown weak."

## THE APOSTOLIC CONSTITUTION

In the Apostolic Constitution, A.D. 300, we read, "OF THE FIRST FRUITS AND TITHES, and after what manner the bishop is himself to partake of them and distribute them to others. Let him use these tenths and first fruits which are given according to the command of God, as a man of God. So, also, let him dispense in a right manner the freewill offerings which are brought in on account of the fear. . . . The Levites who attended

upon the tabernacle partook of those things which were offered to God by all the people. . . . You, therefore, O bishops, are priests and Levites, ministering to the church. . . . for those who attend upon the church ought to be maintained by the church. . . . Now you ought to know that although the Lord has delivered you from the additional bonds and does not permit you to sacrifice irrational creatures for sin offerings. . . . yet He has nowhere freed you from those oblations which you owe to the priest, nor from doing good to the poor."

#### AUGUSTINE

Augustine, A.D. 354-430: "Our ancestors used to abound in wealth of every kind for this very reason that they used to GIVE TITHES and pay the tax to Caesar. Now, on the contrary, because devotion to God has ceased the drain of the treasury has increased. WE HAVE BEEN UNWILLING TO SHARE THE TITHES WITH GOD. NOW THE WHOLE IS TAKEN AWAY. The scribes and Pharisees gave tithes for whom Christ had not yet shed His blood. . . . I cannot keep back what He who died for us said while He was alive, 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven.' THEY GAVE A TENTH. HOW IS IT WITH YOU? Ask yourselves. Consider what you spend on mercy, what you reserve for luxury." Can you imagine anything more up-to-date than this?

#### CHRYSOSTOM

Chrysostom, A.D. 347-407: "They gave tithes and tithes upon tithes for orphans and widows and strangers, whereas someone was saying to me in astonishment at another, 'Why such a one gives tithes?' What a load of disgrace does this expression imply since what was not a matter of wonder with the Jews has come to be so in the case of the Christian! If there was danger then in omitting tithes, think how great it must be now. . . . If he who is giving the half achieves no great thing, he who does not bestow so much as a tenth, of what shall he be worthy?" With reason he said, "There are few that be saved."

#### CASSIAN

Cassian of the fifth century emphasizes the same thought: "Even if those who faithfully offer tithes and are obedient to the more ancient precepts of the Lord, cannot yet climb the heights of the gospel, you can see very clearly how far short of it those fall who do not even do this."

#### THE COUNCILS OF THE CHURCH

As the church fathers speak with one voice on this subject, so have the councils of the church. The Council of Macon passed the following decree in A.D. 575: ". . . The divine laws also taking care of the ministers of the church that they might have their hereditary portion, have commanded all people to pay the tithe, that the clergy, being hindered by no sort of employment, may be at leisure for the spiritual duty of their ministry, which laws the whole body of Christians for a long time

kept inviolate, but now by degrees almost all of them have shown themselves prevaricators of those laws, since they neglect to fulfill the things which have been divinely ordained." Ten other councils of the church, up until A.D. 790, have ordered all Christians to tithe; viz, the councils of Ancyra, Grange, Orlenas, Metz, Tours, Neville, Routen, Nantes, Toledo, and Femil. Tithing was well establish-

ed in the time of Charlemagne and made imperative by the legatine councils in England.

Thus we see what unanimity of opinion there was among the ancient fathers of the Christian church. Their testimony is valuable in establishing the practice of the earliest Christian centuries. For this practice there must have been apostolic endorsement and apostolic precedent.

## N.A.E. NEWS RELEASES

### A "GREEK HORSE" BY TELEVISION?

Dr. Theodore H. Elsner, Chairman of the N.A.E. Commission on Radio and executive member of National Religious Broadcasters, Inc., has called our attention to a recommendation of the powerful National Association of Radio and Television Broadcasters, Code Committee, affecting religious broadcasters generally. It is found in the new T.V. Code, expected to be adopted by the industry on March 1, 1952, and states 'a charge for television time to churches and religious bodies is not recommended.'

While the recommendation sounds charitable and commendable, it definitely is worth a great deal of careful scrutiny, for it will probably hinder the purchasing of television time by religious interests, generally. It could be used as an excuse to prevent Evangelicals from buying time on television, which should be the right of all Americans. The chairman, Dr. Elsner, of the N.A.E. Radio Commission on November 20, challenged this proposal in a letter handed to the President of the N.A.R.T.B., and in personal contacts with the N.A.R.T.B. which, at the present time, has 80 of the 108 television stations in its membership.

A letter from the President of the N.A.R.T.B. to Dr. Elsner reads as follows: 'I assure you that your letter will be presented to the Board in February. Beyond that, I feel that I can personally assure you that when and if it becomes necessary, you and your associates will have a full and complete opportunity to state your recommendations and review the entire situation with the Review Committee and or the television board.' Signed, Harold E. Fellows, Pres. N.A.R.T.B., Washington, D.C. Let us all express our views to our local television stations on this important matter.

### ACTOR JOHN BARLEYCORN—RETIRED?

Please write your Senator immediately, urging him to give full support to a new bill, S. 2444, which will prevent advertising of hard liquor on television. Your reporter attended part of a most interesting hearing on this bill, introduced and warmly sponsored by Senator Edwin C. Johnson (D) Colo., Chairman of the Senate Interstate and Foreign Commerce Committee, and ably supported by Senator Tobey of New Hampshire, the ranking minority member. Here, obviously is a bi-partisan bill, and it

was indeed heart-warming to see Senator Case of South Dakota, while not a member of the committee, taking time to appear and give his excellent testimony.

Two of our strong N.A.E. members and active workers, Dr. William F. McConn, President of Marion College, Marion, Indiana, and Reverend Roy S. Hollomon, Superintendent of Kansas United Dry Forces, Topeka, Kansas, appeared before the committee in the hearing, conducted in the great Senate Office Building Caucus Room. Excellent testimony was given by these men, and many others from all over the United States. Let us positively and promptly retire John Barleycorn from the presence of our children in our parlor entertainment and from our homes forever. It is confidently expected that this bill will pass the Senate, but a word to your Senator is still in order. Thank him for his support, if you know his aid is behind the sponsors.

### GREEK COURT APPEALS FOR RELIGIOUS LIBERTY

Some time ago we asked our readers to pray for the case, which was to be heard before the Greek Supreme Court on January 29, regarding religious liberty in a case brought to the Court by Reverend Paul J. Pappas and others. We do not know what the decision is as yet, or whether it has been published, but there is another case which requires our prayers as well. Mr. Michael Markogrambraks, of Crete, Greece, a missionary under the Greek American Missionary Association with headquarters in Boston, is to be tried for 'proselytizing' by giving out tracts. We should appreciate prayer on behalf of religious liberty in the land of Greece.

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# They Write ...



Rev. and Mrs. J. B. Weeks  
Route 2, Ellijay, Ga.

Brother Weeks was licensed in 1920 and ordained March 25, 1929. He has pastored the following churches: Cairo, 8 years; Bainbridge, West Green, 6 years; Spring Place, Dalton; Waycross; Waresboro; Blanton Grove; Scribbs; Piney Grove; Mt. Zoar; Baxley; Offerman; Townsend; Canton; Toonigh; McCaysville; Crandall; Ranger Whitestone and Black-shear, all in Georgia. He has been district overseer for years.

He says, "I have preached in brush arbors, old buildings, barns, and homes, and God has saved people in a wonderful way. I have seen several hundred people saved, sanctified, and filled with the Holy Ghost. In some of my brush-arbor meetings, I saw numbers saved, sanctified, and filled with the Holy Ghost in one night. It has been my privilege to set several churches in order during my ministry of 33 years. The Church has been a blessing to me. I gave my life completely to the ministry for about 30 years, until my health failed. I see great success ahead for the Church of God, if Jesus tarries."

Rev. J. B. Weeks was born June 6, 1889 at Dial, Ga. His father's name was Luther Weeks, and his mother's name was Selma Weeks. His wife was Anilee Clayton, and they have 8 children, 6 boys and 2 girls, also 2 stepchildren.

## BY THIS FRUIT YE SHALL KNOW THEM

By HELEN E. DARLINGTON  
East Bank, W. Va.

How selfish we are sometimes toward God. Oftentimes we are "give-me Christians." "O God, make a way for me; give me this; help me to overcome this obstacle." But when everything is going smoothly, and all is well, we fail to pray as much as we would if we wanted something from God. Many times we fail to thank Him and give Him the praise for the many blessings He has seen fit to bestow upon us. We take so

many blessings for granted. We attend church as long as everything is going smoothly. We will attend the revival and shout the victory, or go and get a "splash" when someone else's cup overflows. But do we pray and fast for lost souls? Do we put our shoulders to the wheel when the going gets hard? Do we take part in all the activities of the church? Do we attend Wednesday night prayer meeting and church on Sunday evening, and leave all responsibility to Brother and Sister So-and-So? God didn't save us to sit on the "do-nothing stool." He said, "I would thou wert cold or hot. So then because thou art lukewarm, I will spew you out of my mouth." God help us to be on fire for God.

"By their fruit ye shall know them." Jesus said, "I am the true vine and my Father is the husbandman. Every branch that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Abide in me and I in you, as the branch cannot bear fruit of itself, except it abide in the vine. No more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." Without God we are nothing. Let's all work together, come in one mind and one accord that we might see souls saved. Let us be fruit-bearing Christians that we might be purged and bring forth more fruit.

If we fail to work, Jesus might come, and we wouldn't have any oil in our vessels. What we did yesterday is in the past. We need to work today and not fall back on what we did yesterday. If we should let the oil leak out of our vessels and be asleep when Jesus comes, we wouldn't go up in the rapture. In these evil days, Jesus could come any time. Are we watching and praying? We have so much for which to be thankful. Let's keep our eyes on Jesus and stay in the straight and narrow way. Let's be like Paul and be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

## THE NUMBER ELEVEN IN SCRIPTURE

The number eleven does not occur frequently in the Bible; nevertheless, it has meaning as the other numbers. We are all more familiar with the number twelve. Eleven is one short of it. Wherever we find eleven it seems to be associated with incompleteness, imperfection, disorder, dis-

ruption and disintegration.

The first mention of eleven is associated with Jacob and his sons (Gen. 32:22). This was twenty-one years after his flight to Haran, and these years spent out of Canaan were marked by chastening, incompleteness and disorder. Eleven sons speak of that incompleteness. It was one short of the twelve from which the twelve tribes of Israel sprang.

Later on, eleven sons told of the disruption, disintegration and incompleteness of Jacob's family, for he said, "One is not" (Gen. 42:32). Joseph was supposedly dead.

It was an eleven-day journey from Horeb to Kadesh at the southern border of the Promised Land (Deut. 1:2). One more day's journey would have brought Israel into the land. In unbelief they turned back into the wilderness. The following years were marked by chastening, disruption, and disintegration.

The tabernacle of the wilderness had eleven curtains for a covering (Exod. 26:7, 8). It was associated with the disorganized life of Israel in the wilderness.

In the final years of Judah's kingdom two of the final kings reigned eleven years each. Jehoiakin reigned eleven years in Jerusalem, at the end of which he became servant of Nebuchadnezzar (2 Kings 23:36; 24:1). Zedekiah reigned eleven years in Jerusalem, at the end of which came the disruption of the Southern kingdom at the hands of Nebuchadnezzar and the Babylonian hordes (2 Kings 24:18; 25). These two kings each reigned eleven years. At the end of each reign was disaster.

Eleven hundred occurs three times in the Scriptures. All three occurrences are associated with the days of defective administration, marked by the fact that there was no king. The Philistines bribed Delilah with eleven hundred pieces of silver in order to entice Samson to make known the source of his great strength (Judg. 16:5). Israel was thus deprived of their mighty ruler and deliverer. The other two occurrences of eleven hundred are connected with the introduction of idolatry into Israel (Judg. 17:2, 8). Dan and Ephraim were the offending tribes. Micah was an Ephraimite. Those who stole the eleven hundred shekels were from the tribe of Dan.

Eleven apostles were a witness to

their incompleteness and disorganization, so they immediately set to work and elected another to fill the place of Judas (Acts 1:26.)—*Grace and Truth.*

## ARE THE SABOTEURS AT WORK AGAIN?

The FBI recently was at work on six strange coincidences:

A series of more than 30 blasts which destroyed 70 propane gas storage tanks in Newark, N. J.—five injured, 5 million dollar damage.

A explosion in a jet engine factory in Indianapolis—eight dead.

An explosion in a Du Pont powder plant near Seneca, Ill.—four dead.

A series of explosions in the Union oil storage tank area in Wilmington, Calif.—three hurt, 2 million dollar damage.

An explosion and waterfront fire in Charleston, S. C.—docks and warehouse destroyed, \$150,000 damage.

A fire in the Massachusetts Air National Guard hangar in Boston—seven injured, \$300,000 damage.

The FBI emphasized that it didn't have evidence of sabotage—yet. But it launched a thorough investigation, fence plants.

## CHAMPIONS OF THE RIGHT

Estes Kefauver is riding high in public esteem. The applause from all over the country proves again that the American people appreciate those who champion decency.

In 1935-37, Thomas E. Dewey's success as prosecutor of criminals led to his election as governor of New York in 1938 and to two Republican nominations for president.

Charles E. Hughes, in 1905, was made counsel to the committee of the New York legislature that disclosed large political contributions by insurance companies. He was elected governor of New York in 1907 and again in 1909 and missed election to the presidency in 1916 only because of campaign mistakes in California.

Charles S. Whitman was district attorney in New York City when the gambler, Rosenthal, was murdered because he was about to testify on bribes to police officers. Whitman sent the paid assassins and also Police Lieutenant Charles Becker to the electric chair and was elected governor of New York in 1914. What is more, Whitman was prominently mentioned for the presidential nomination in 1916, though Hughes won that honor.

Harry S. Truman was put into line for the vice-presidential nomination largely because of his effective work as chairman of the Senate committee investigating the domestic defense program in 1942. Senator Wheeler's work in uncovering the oil lease scandals in the Harding administration made him nationally popular, though he wasted it by ineptness and by running as vice-presidential candidate on the LaFollette third party ticket in 1924.

Senator Thomas J. Walsh's master-

ful work in exposing the Teapot Dome scandals was universally esteemed. Franklin D. Roosevelt chose him for U. S. attorney-general in 1933, but Senator Walsh died several days before he was to take office. In the 1920's many wanted Tom Walsh for a presidential candidate, but he was a Catholic, and religious bigotry was more rampant then than now.

When many begin to despair of public morality and to feel that the people just don't care whether there is corruption in high places or not, some brilliant investigator can arouse the nation's admiration by championing the cause of decency.

—*Chattanooga Times.*

## "IF I HAVE NOT VISION"

Though I speak concerning foreign missions with great eloquence, and have not vision, I am become as sounding brass, or a tinkling cymbal.

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## GOD'S HAND

GENEVIEVE PERRINE CHENEY

I never knew before how well  
God's hand could smooth the way,  
How He could undo all the knots  
In problems through each day.

His hand pushed back each barrier  
That seemed to block the road,  
And shifted everything just right  
To lighten up the load.

His hand held keys to every door  
Which He knew when to turn;  
His hand undid the tangles, too,  
That I could not discern.

So I would rather have His hand  
To guide through every hour—  
A skillful and unfailing hand,  
Articulate with power!

Other hands may beckon me,  
But I'd rather know  
That I have this Master hand  
As through life I go.

With God's hand to clear the way,  
Now I have no doubt  
Through whatever maze I go,  
Safely I'll come out.

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And though I spend long hours in study and reading missionary literature and know much concerning the hardships and difficulties of a missionary's life and not a vision, it profiteth me nothing.

Vision holdeth one steady before God; vision enableeth one to pray earnestly; vision burdeneth that others may have salvation.

Doth not exalt any but Christ, seeketh only the redemption of the lost, is given to those who earnestly seek for it, thinketh no price too great to pay;

Trieth not to discourage those who would be missionaries, but trieth to encourage them to answer the call of God;

Beareth another's burdens, believeth that God is willing to undertake, hopeth for the salvation of many, en-

dureth seeming failure and disappointment.

Vision doth not soon fall; but where there be excitement aroused by hair-raising stories it shall fall; where there be mere tears stirred at a missionary convention, they shall cease; where there be only interest, it shall vanish away.

For all Christians know in part and all Christians see in part; but when they have a vision their lukewarmness and intermittent interest shall be done away.

Before I caught the vision, I spoke as one without a vision, I prayed as one without a vision; but when I caught the vision, I put away half-hearted things.

For now at least I have caught but a faint glimpse of the need which Jesus alone can satisfy, but some day I shall realize it fully; now I know something of the price salvation cost, but then shall I see it clearly, even as also it hath been purchased for me.—  
Author Unknown.

From GLAD TIDINGS MESSENGER.

## FLORIDA MINISTERS' PRAYER CONFERENCE

The 1952 Ministers' Prayer Conference convened in the Tampa Church of God, January 7, with the mighty presence of God manifested in the first prayer. Brother J. T. Roberts, state overseer, gave a wonderful report on the progress of the State, surpassing any previous record. He had the State map dotted with blue pins designating the 43 new churches organized within the last three and one-half years, with almost a double in the increase of membership. The report showed also that the finance of the State had been handled with care. The beautiful state parsonage, the stately water tank towering above the Wimauma Campgrounds, the all-steel and masonry tabernacle, surrounded by paved streets, and the new restaurant building which extends 70 feet across a beautiful lot facing the main highway are all free of debt. Praise the Lord!

Brother H. L. Chesser brought the message for both afternoon services, but the one that impressed and blessed us most was the one about "The Second Touch." On the first evening, Brother R. P. Johnson brought us one of the most wonderful messages I have ever heard. On Tuesday morning, Brother E. M. Ellis delivered a soul-stirring message. The singing and musical part of the program was wonderful. There were several specials, headed by the Wroten Dunn Trio, which blessed us all. Brother Dunn gave a wonderful testimony of his healing of T. B.

The prayer conference was closed Tuesday night, the 8th, with a wonderful message by Brother Frank J. Spivey, pastor at North Cleveland, Tenn. The fellowship of the ministers grew sweeter and sweeter with each service. This wonderful meeting leaves precious memories in our minds. Praise God from whom all these blessings flow!—E. O. Kerce, host pastor and reporter.

# DISREGARD FOR SIGNS

By Bill Hamon, Pastor at Statesboro, Ga.

Text: Judges 16:16, 17, 19, "And it came to pass, when she pressed him dally with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him." (For a clear understanding of the text, please read verses 4-20 of the same chapter.)

Signs have played a great part in God's great plan of salvation since the beginning of this world. Though they differ somewhat in each dispensation, they are wrought by the same God and for the same purpose in general.

We are told by the writer of Hebrews that "God in time past spake at sundry times and in divers manners." God has changed His manner of dealing and speaking with man in almost each dispensation, but in each He has proved that He is God, that there is no other, and that He will continue to use signs in His dealings with His creatures. He cannot be confined to one way of dealing with humanity.

To Adam He spoke personally; to Joseph, by dreams; to Gideon His will was made known by a fleece; to Abraham, through angels; to Isaiah, Daniel, and John, through a prophetic vision; to Hezekiah and Ahab, through His prophets; and to His nation, God spoke through kings, judges, priests, and prophets. Today God is speaking through ministers and by His Spirit. I believe that in this Holy Ghost dispensation man has and is still having the greatest convincing revelation of God this world has ever enjoyed. It is so overwhelming we are made to wonder how there can be any skeptics left to doubt.

Since childhood you have heard the story of Samson and Delilah. Of all

the pictures I have seen drawn of Samson, he was a physical giant with bulging muscles and an ideal physique. Truthfully, I doubt that he resembled this conception in any way. I believe he was an average-sized man, and that he possessed no physical build that was out of the ordinary with the men of his day. Then, what was so great about Samson? It was not because he was a Nazarite, because many before and since his day had taken the same vow. It was not because he was born of a woman that was barren until God intervened, as such has been the case of many a woman today. Then again I ask, what was spectacular about that man? It was simply this: he had a sign that he was to be God's instrument in delivering a nation in bondage. He had a sign that he was to be a man that was dedicated to God, one set apart, one that would do God's will regardless of what came or went, one that would stand and trust God when defeat seemed inevitable, a sign that God was with him. Would to God that today we had more men who had the Lord's signs with them.

What was Samson's sign? It was his hair! His long hair meant more than just being a Nazarite. It was a sign of great strength from the Lord. Now please note: his strength was not in his hair; it was in his hands! It was with his hands that he slew the lion; it was with his hands that he took the city gates and carried them upon a hill; it was with his hands he took the jawbone of an ass and slew a thousand men. His hair was only the sign that God had given him that He was with him. This is evident in the fact that when his hair was cut off his strength was gone; when God's sign was gone, God departed from him. If we can't keep God's signs, I don't think we can keep Him. If His signs are not welcome, then He is not welcome.

The angel gave the three wise men a sign when Christ was born. He was to be a babe wrapped in swaddling clothes and lying in a manger. If they had come to a house and found a child wrapped in linen and lying in a

manger, that would not have been the Child. If they had found a babe wrapped in swaddling clothes and lying in a box, they would have turned away sorrowfully, as it could not have been He. The Lord's sign was that He would be a babe 'WRAPPED IN SWADDLING CLOTHES AND LYING IN A MANGER.' Luke 2:12. Nothing more is needed and nothing less will do than God's signs to His people. When we get to where we have more of God's signs, we will have great things come to pass. Wonderful things will happen! Great revivals will come; souls will be saved; hearts will be melted; the sick and crippled will be healed; the power of hell will be cast down; and the name of Jesus will be lifted above all others. I believe the most convincing ministry of all is the ministry of signs following believers. It was none less than Jesus Himself who said, "These signs shall follow them that believe; In my name shall they cast out devils," etc., Mark 16.

Let us consider now what are just a few of the signs the Lord has given us. In 1 Cor. 14:22a Paul says, "Wherefore tongues are for a sign, not to them that believe but to them that believe not." What was the sign to do? Convince the unbeliever of the power of the Holy Ghost. Someone has said that this part of Pentecost was only for the apostles, but we know that statement is false. To deny the tongues is to deny the Holy Ghost. I think I am right when I say that all true Pentecostals believe speaking in tongues to be the initial evidence of the baptism of the Holy Ghost. We cannot have one without the other, and to deny the Holy Ghost is to deny God's power to work miracles and to have signs following His people.

Some time ago an evangelist came through our city professing to have the gift of healing but denied the baptism of the Holy Ghost. He soon moved on, and nobody was healed, nobody saved, and, as far as I can see, no good at all was done. This baptism is the beginning and source of all signs and the miracle-working power of God. It is the same power that causes us to live victoriously, and the



same Spirit that draws sinners to God and convicts them of their sins. So, if we deny the baptism of the Holy Ghost, we deny all the above mentioned work.

Preachers, let us insist that our members seek the baptism of the Holy Ghost. Too many of them are saved, sanctified, and satisfied. If it took this power to convince unbelievers in Paul's day, it will take nothing short of that today, for we have just as many that do not believe.

There are other gifts such as miracles, healings, prophecy, faith, discerning, wisdom, and knowledge, as mentioned in the 12th chapter of 1 Corinthians, that were put in the church for the edification of same. Time and space will not permit my going into detail with all of them and dealing with each subject as I should like, but I say the body of Christ without the operations of spiritual gifts and signs is like a limbless tree trunk that is bearing no fruit at all. We need them and must have them to exist as the Church of God.

On one occasion Jesus said, "By this (sign) shall all men know that ye are my disciples, if ye have love one to another," John 13:35. I believe many are failing to show this sign of discipleship to the world. As Paul said, this is the greatest thing in the world: love not only our friends and church members, but also those who mock and scorn us, the drunkard, the harlot, and everyone as ourselves. It is not hard to love them that love you, but it takes the grace of God to help us love the ones that hate us.

When this sign is glowing brightly, then and only then will all strife, envying, fussing, and confusion be cast out of our churches. It will cause us to overlook all the little faults and failures that are characteristic of all human beings. It will cause us to sacrifice and go out of our way to help some poor soul that is out in sin, lost without God. Let us pray more fervently that this sign will follow all who make that great proclamation, "I am a Christian."

Now for my closing point, and the saddest part of this message: what was the end of this man whom God had blessed and given great strength—the man who was chosen as the deliverer of a nation and had been given a sign that He was with him? His ending was a tragic one. His colorful career lost all its splendor just as soon as he lost his strength. He was cap-

tured by his enemy; his eyes were gouged out, and he suffered tormenting pain as well as disgrace. He was put to work in the grinding mill and took the place of a beast. We cry with astonishment, "What caused this man's miserable defeat?" And we hear a voice reply "God's sign was cut off. He mingled with the world too much. He laid his beautiful head of hair in the lap of a sinner and soon her (Delilah's) cohorts cut off his hair—the God-given sign."

Neighbor, to have power with God we must completely break off with

the world. They just do not mix. If Samson had left the world alone and done as the Lord commanded, he would not only have done a great work but he would have had a better ending.

There would be more Christians today if they didn't have to forsake the world. But it is God's will and command, therefore, let us leave the world behind. Let us consecrate ourselves to God that we may have His signs following us confirming that we are His disciples.

## They Bear Witness

REV. AND MRS. W. H. BLACK, 521—12th St., Alma, Ga.

Brother Black says, "I was born in Murray County, Ga., April 29, 1889. I married Cleopatra Boalch, of Murray County, Sept. 26, 1909. We have three children, two boys and a girl."

Brother Black was saved and sanctified in 1910 in a tent meeting at Crandall, Ga., conducted by Revs. T. S. Payne and E. J. Boehmer. He received the Holy Ghost in 1916, and joined the Church of God at Kinser's Tabernacle, Cleveland, Tenn., where Brother F. J. Lee was pastor. He was set forth to the ministry, and succeeded Brother Lee as pastor. Then he served as district pastor, and pastored Grasshopper, Birchwood, and Mount Olive, Tenn. Rev. Black was ordained Nov. 13, 1947. He set three churches in order in Georgia, four in Louisiana, and one in Mississippi. He says, "All of my converts are precious to me, and I am happy to claim twenty-seven who were saved and ordained to the ministry as the result of my preaching."

Brother Black pastored the following churches in Louisiana: Kentwood, Shepherd's Fold, Sharpe's Chapel, Bogalusa. In Georgia: Rome, Columbus,



and Alma. He says, "My greatest desire has been to see the Church grow and to hold up her name and doctrine to the world. I think we have come a long way and had a good time, and, despite persecutions, it has been wonderful! At present, I think we are making great progress. There is good and easier sailing for the young ministers of today, but they must not become careless. If they will hold fast the doctrine of the Church and keep God in the front, the Church will continue to prosper. I am glad the ministers today don't have to do as we older ones did. Thanks be to God, we are in a better day. May God bless one and all and let His countenance continue to shine upon us."



Rev. Edward B. Culppepper was born in Echols County, Ga., April 18, 1884, about four miles from Lake Park, Ga. He says he was reared on a farm. In

the year of 1909, on December 19, he was married to Miss Georgia M. Collier, and to this union were born 10 children.

He says, "I remember when Brother M. S. Lemons first came to South Georgia, near my home, and began preaching. I decided I would go out just for curiosity. I took my 38 Smith and Wesson in one pocket, brass knuckles in another, and a long knife in another, but when Brother Lemons, whose clothes were threadbare, reached through to the glory world in his sermon, and down to me at the same time, I forgot all about my gun, knuckles, and knife, and fell in the altar. The Lord wonderfully saved this poor boy that night."

Brother Culppepper was saved in 1911,

(Continued on page 15)

# Old-fashioned Revivals ...

## LONG DISTANCE

**BENTON, Ill.**—Ten saved, 8 sanctified, 14 filled with Holy Ghost, 7 added to church, and at 11:30 some still praying at altar in Sunday night service. Meeting running another week. A. B. Whittington, evangelist.—N. J. Jordan, pastor.

**GATTMAN, Miss.**—We have just had a 10 days' revival at the Church of God at Gattman, with 12 saved, 8 sanctified, 4 filled with the Holy Ghost, and 9 added to the church. Brother Jake Nabors, of Houston, Miss., was our evangelist, and he certainly is a good one. He was a real blessing to the church here.—L. S. Duckworth, Pastor.

**NEWPORT, N. C.**—We thank God for the way He is blessing us here. We have had a wonderful revival, with Sister Della Patrick, of Roanoke Rapids, N. C., doing the preaching. She was anointed each night by the Holy Ghost to deliver her humble, yet powerful, messages of truth. Sister Patrick is a wonderful evangelist and woman of great faith, and God honors her prayer life by working miracles and healing everywhere she goes. It was said there would be no revival at Newport because there had never been a revival. There had been several meetings, but no one saved. So Sister Patrick began to stay in her room on her knees. She fasted days and days for God to do whatever it took to send a revival. The first thing He did was to send a woman totally deaf to the parsonage for prayer. Sister Patrick prayed for her, and she was healed. The woman began to go from door to door telling the people that knew her how wonderfully God had delivered her, and then things began to happen. Requests began to come in from all around. An elderly lady who was bed-fast, and seemingly gone, from a paralytic stroke, was healed. A man at Alliance, N. C., where we were having prayer meeting in a home, was almost carried, by two strong men, up the steps for prayer. When Sister Patrick prayed for him, God moved instantly over his body from head to foot, and his stiff hand and closed fingers and locked joints, which had been bound by the devil with a stroke fourteen years, were instantly healed. This healing so stirred that community until the people soon had a new Church of God built there, debt free, and souls are being saved and blessed. During this revival souls were saved, sanctified, and baptized with the Holy Ghost. Mrs. Lucille Man, of Newport, had no muscles in her left leg from the hip down, and she was healed. Anyone needing a good evangelist, one who leaves no stone unturned, to preach a full gospel would certainly be fortunate to get Sister Patrick.—W. H. Clerk, Clerk.

**PIKEVILLE, Tenn.**—We have just had one of the greatest revivals in the history of the Church of God here in

Pikeville, with Brother and Sister Homer Miller as the evangelists. There were 151 saved, 131 sanctified, 106 filled with the Holy Ghost, and 29 added to the church, with that many more to come in. Many wonderful healings took place. Deaf ears were unstopped, dumb tongues were loosed, goiters vanished, heart trouble was healed, the crippled were healed, and many other healings took place. I don't ever expect this good revival spirit to die in the church here. The revival lasted 4 weeks. If you ever have a chance to get Brother and Sister Miller, don't fall. They will bless your church.—E. E. Combs, Pastor.

**MAPLE CREEK, Sask., Canada**—We are happy to report the 3 weeks' revival which closed Sunday, January 27, here in Maple Creek. We were blessed of God in having Rev. and Mrs. Norman Holmes, the musical evangelists, with us. The musical attraction brought many new people out, establishing new contacts, the results of which cannot even be estimated as yet. Despite the temperature, ranging from 25 to 40 degrees below zero over this time, many who seldom frequented a church house came nightly to hear Brother Holmes deliver the Word under the inspiration of the Holy Ghost. He is a preacher who fears neither the devil nor public opinion, and the Spirit, through the preaching, shook the assembly with the mighty power of conviction. We had one particularly outstanding conversion, and 4 were miraculously delivered from sickness in their bodies. One sister who had suffered with an ailment over a period of several years, and whom the doctor said would have to undergo a serious operation, was instantly healed and is testifying everywhere of her marvelous deliverance. The Lord drew us all closer together as we drew nearer to Him during these last few weeks. I find it great joy to work with the people of this church who think and speak the same thing. Just ahead we see great conquests of souls for our Master.—Berton Blazek, Pastor.

**BELLE GLADE, Fla.**, reports a good revival for all departments of the church, with Rev. and Mrs. Edwin Kustel, evangelists of West Virginia. They did some real good preaching under the anointing of the Holy Ghost. They are all-around workers in all departments of the church. Sister Kustel is an artist, and she did some art preaching, which was enjoyed by all. Then she had children's church each night before regular service. Brother Kustel is a native of Gilbert Islands, and he told many interesting things about the Islands. Our Sunday School went above the average since last camp meeting. They also worked on our church budget, and a nice amount was raised for that. Then they worked on the Evangel subscriptions, which helped to raise our church quota. A nice gift, besides some money, was

taken up by them and presented to the writer and his wife on the last night of the service. The services which they rendered to the church will long be remembered, and we look forward to having them with us again. Any church will be blessed in having them for a revival.—A. R. Heaston, Pastor.

## E.P. NEWS...

### WHAT IS A CHRISTIAN?

Judge S. B. Charlton, of Waterloo, Iowa, has no legal answer to the question "What is a Christian?" Consequently, he has ruled invalid a will which left a \$75,000 trust fund to persons who believe in the fundamental principles of the Christian religion and in the Bible, and who are endeavoring to propagate the same.

During the course or the trial, in which relatives sought to upset the will, ministers of various churches were asked to give their answer to the question of how the will should be understood. The judge found that among people who claim to be Christians "there is a widespread lack of accord in their characterization of the man Jesus and in their interpretations and applications of His teachings."

### COMING BURDEN ON CHURCH SCHOOLS

An enrollment increase of nearly a million students must be anticipated by church-supported non-public schools in the United States by the fall of 1957, a Government study has disclosed.

This expansion will call for over 2 billion dollars, to meet school construction needs.

The report was issued by the Office of Education, and embraced both public and private school needs. Due to the present high birth rate, it is figured that 8 million more children will be attending school in 1957 than now.

So far as Protestants are concerned, they will have to raise about 200 million dollars to meet classroom needs for an extra 93,700 pupils, by 1957.

### 1951 MARKED CENTURY OF CHRISTMAS TREES

The use of Christmas trees became 100 years old in 1951, for in 1851 Dr. Heinrich Christian Schwan, immigrant pastor of old Zion Lutheran Church, cut an evergreen tree, trimmed it with cookies, paper, and candles, and placed it near the altar of his church for the Christmas Night program. This is believed to have been the beginning of the Christmas tradition—a decorated evergreen tree.

When Dr. Schwan first displayed his Christmas tree, the congregation opposed it as idolatry, and he threw the tree away, including the decorations. His wife salvaged the decorations and the star, and in another year the tree was used again, this time with the congregation's sanction.





Rev. Darrell L. Lindsay is a native of Windsor, Ontario. He was saved at the age of thirteen and received the Pentecostal experience when fourteen. He attended public school and high school in Windsor. He held about every office in the local church at one time or another. He preached for a few years without license, part of the time as assistant pastor of his home church. In February, 1945, he was licensed, and his first full-time pastorate was Windsor, his home church, beginning December, 1945. Later he accepted the responsibility of pastoring the Dougall and Hanna Church in Windsor. He pastored this church until July, 1947, at which time he asked to be relieved because of poor health. After a rest he took up evangelistic work for a few months, but at the request of the overseer he returned to his former pastorate. During this pastorate he served as the first youth director for Ontario. In 1948, Brother Lindsay was ordained and appointed to his present position, provincial overseer of Central Canada. He is a member of the School Board of the Canadian School—I.B.C.—located at Ultrum, out from Estevan, Sask. He married Dorothy Snook, of the Windsor Church, and they have three girls, Sandra, nine; Darlene, seven; and Bethea Lillian, born January 13, 1952.

In this fast moving twentieth century, the church is confronted with a melange of views and teachings that are resulting from men substituting the wisdom of this world for the Word of God, or, on the other extreme, introducing teachings for which the Holy Ghost is held responsible, although these teachings do not correspond with the written Word of God. The result is tragic. Where the wisdom of this world has sown seeds of skepticism and unbelief in hearts, the result has been a cold formal church that drifted far from the fresh communion with God which the early church enjoyed. The Word and power of God, the diety of Christ, and many of the fundamentals of the Christian faith are held in ridicule. On the other extreme, where man has based teachings and resulting activities on his impressions, without testing as to whether they were inspired of God or correspond with the teachings of the Word of God, the result has been a fanatical departure from truth. The enemy of man's soul doesn't care which of these errors a man takes interest in, so long as he goes wrong. In order to be safe, we are going to

# The Bible Stands

By Rev. Darrell L. Lindsay

have to keep close to the Word of God.

Perhaps a look back into the life and writings of the apostle Paul will be a help. Paul had spent much time preparing himself for a career in life. He had had the privilege to study the law at the feet of Gamaliel, a member of the Sanhedrin. He had been thoroughly schooled in the Old Testament writings under this great teacher. No doubt, this is the reason Paul could quote freely in his writings from the Old Testament prophets. Paul himself states that he was a citizen of the city of Tarsus. In his description of his home city he described it as "no mean city." It is said that to have citizenship in this city one had to be of a fair financial standing. So, apparently, Paul came from a family that was prosperous, financially. I have read that Paul was a student at the University of Tarsus, a school, it is said, that rivaled the schools of Athens in advanced learning. Paul was schooled in the philosophies of the day. He had learned Greek rhetoric and sophistry. He knew the writings of the day. No doubt, he learned to stand in the classroom and use his keen mind and tongue in argument on matters of learning of the day. He was a man schooled for the day. He was filled with enthusiasm to make his mark in life.

We first hear of his standing guardian over the clothes of those who stoned Stephen. I believe as he stood and listened to the words from the lips of the first martyr for the gospel, the first blows were struck at the vain ambitions of his life. I believe that although he gave consent to Stephen's death, he was troubled to the extent he had to grasp for his vain philosophies in order to ease his troubled conscience.

The little band of the early Church was scattered everywhere under the hand of persecution. Saul (Paul) was disturbed at the momentum at which the early Church was growing. He probably heard of the landslide revival which Philip had had at Samaria and of the growth of the Church at Jerusalem and elsewhere. The question racing through Paul's mind was how could a band of unlearned men like the disciples preach and teach as they did. Reaching back into the learning he had received, he did not find the answer. He decided to fight and destroy those called Christians. We read in the ninth chapter of Acts that he was breathing out threatenings and slaughter against the disciples of Christ, and had started to Damascus armed with letters from the high priest giving him authority to hail all who professed Christ, bound to Jerusalem. Possibly as Paul left the room of the high priest on that day, the high priest and the other ecclesi-

astics envisioned Paul making his mark in life as the exterminator of this troublesome band, the Christians. Little did they know that before the sun set that day Paul would be struck down on his way and there receive his divine commission to preach the gospel he had so bitterly fought. But away went all his philosophies and arguments, and valueless was his worldly education and wisdom. His knowledge of the law and the prophets took on new life. He now saw Christ as the Messiah of whom the prophets had spoken. His first message was simply described by the words "he preached Christ." His only message was Christ. To the religious class of the day (the Jews) this message was a stumbling block, because the blessings of God were to be obtained through the depth of the one they had crucified rather than by their own self-righteous acts. To the learned of the day (the Greeks) the message was foolishness. They were too wise in their own conceits to believe in Christ. They wanted a religion that was a product of their own thinking, their own argument. How plain we can see the two classes of people today, the self-righteous and the super intelligent, who, by their own doings and thinking, show that they know not God.

In the 17th verse of the first chapter of Corinthians Paul declares he was sent forth to preach the gospel, "not with words of wisdom, less the cross of Christ should be made of none effect." In the 18th verse he states, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." A perishing world, some nineteen hundred years this side of this statement, is still trampling over the gospel, branding themselves by their own foolishness as those that perish. What a price man pays for his wisdom when he, by the wisdom of the world, deceives himself into rejecting the wisdom of God as it was manifested at Calvary! God knew man could never lift himself by his boot straps of self-righteousness or worldly philosophies above the grip of sin and satanic force. In a mighty sweep of His divine wisdom and love He sent His blessed Son to Calvary to redeem "whosoever will." The worship of God is more than a thing of the mind: it is a thing of the heart and spirit of man, but the world fails to realize this.

It would be well to read the remaining verses of the first chapter of I Corinthians. In the 2d chapter, verses 1 and 4, Paul states that he came not in excellency of speech or of wisdom, not that he did not have the ability but because he was anxious to

(Continued on page 14)



# Missions . . .

J. H. WALKER, SR.,  
Executive Missions  
Secretary

## ECHOES OF CHRISTMAS IN GERMANY

"Silent Night, Holy Night" we all sang together as we sat around our Christmas tree on Christmas Eve. A sweetness and gladness filled the room, and we all looked from happy face to happy face. On our sofa sat six homesick American soldiers who had come to share our Christmas. They hailed from Alabama, New Mexico, Texas, Ohio, Tennessee, and Missouri. They joined in everything and enjoyed our Christmas candy as we passed it. One had brought his presents along and opened them with us. On the next morning they sang "Silent Night" in English for our congregation, who thoroughly enjoyed it. At noon they gathered around the long dining table and ate like they were back home at Christmas. We were so happy they could be with us. We overheard two of them saying, "Say, Gerald, it sure is a lot better being here than back in camp, isn't it?" "Sure is. I'm hardly homesick," came the answer.

America, you were so kind and good to us. We do wish you could have seen us opening those nice boxes and exclaiming over those good canned goods and pretty presents. We can't say thank you enough. Bobbie laughed and cried when a letter came telling her that her state, Florida, had sent her a nice portable Singer sewing machine. We all rejoiced with her for it.

We deeply appreciated the gift from the Mission Board and from the Lee College Mission Club. It was such a big help.

After Christmas Day we started a three days' youth meeting. It was so good and wonderful that the young folks didn't want to leave Friday evening. They slept in the straw gladly, ate the hot soup, meat, and bread we served, and were satisfied. Their hearts were so hungry for God, and especially the young folks from our newest works. About seven received the Holy Ghost, and we do praise the Lord for the way He was with us.

At our New Year's Eve watch-night service, God's presence came down so real and gave us assurance that He is on our side and will lead us victoriously through the new year. Then on New Year's Day, we gathered again at the church for the Communion service and feet washing, and it was also a blessed service.

Let us thank you for your prayers and help in this field. Real progress is being made, and our prayers are that God will bless you and give a wonderful year, full of His love.—Lambert and Mary Delong; Herman, Lydia, Paul, Bobbie and Walter Lauster.

## NEWS FROM UTILA, HONDURAS

I have been wanting to write about the particulars of Sister Lucille Mc-

Cutchen's arrival since before Christmas. We gave her a real missionary welcome.

As we left our home on Monday, December 17, to traverse the 18 miles of tempestuous sea that lies between Utila and the mainland, we had little hope that Sister McCutchen would ever come to Utila. She had been trying for eight weeks to enter the country, and twice she had presented her papers and was denied permission.

Our trip to the mainland was anything but a joy. For more than four hours our small boat was pitched from one swell to the next as it slowly ploughed its way toward La Celba. When we finally arrived, our boat was forced to anchor several hundred feet away from the wharf. The swells were breaking almost at the end of the dock. Our only chance to get ashore was to go in a small skiff from the boat to a ladder tied on the end of the wharf. Two by two the passengers made a precarious journey. At one instant the tiny skiff would be perched on the crest of an eight-foot swell, and the next it would be lost from sight as it was swept into the valley between the crests. The single oarsman had to maneuver the skiff so as to arrive at the ladder on the upsurge when the passengers could grab the ladder and swing up before the tiny craft was swept away.

At last we were all safely ashore. As we hurried away to try to complete all our business in the short 23 hours we had to stay, we could hear the sighs of relief and thanks to God for answered prayer.

How time flew! Almost before we knew it, it was eleven o'clock Tuesday morning. Then a miracle happened! The boat was to be detained until three o'clock. With a "thank you, Lord," for the extra three hours, my wife and I started for the dining room, and then it happened! I had just a glance of someone entering a room at the end of the corridor, and the Lord spoke to me, "That's Miss McCutchen." I just knew that it couldn't be she because she was supposed to be in El Salvador. However, the feeling was strong, and I could not resist going to the clerk to ask if a Miss McCutchen had registered there. When he told me she had just arrived on the eleven o'clock plane en route to Utila, I turned and sped up the stairs three at a time. I told my wife the news as we hurried toward her room. There she was, real as life, just as surprised to see us as we were to see her. It was the kind of meeting we usually think of as happening only in a story book.

The return trip was not quite as rough as the trip over had been. We were so happy about the unexpected meeting that we hardly noticed the cramped, uncomfortable accommodations the small boat afforded. Per-

haps I was more fortunate than some of the others. I sat on the three-inch-wide deck rail, with the choice of a case of soft drinks or a block of ice for my footstool. Almost all of the island's thousand people were on or near the dock to herald the boat's arrival. (The weekly arrival of the boat from the mainland is about the biggest event here.)

God works in mysterious ways His wonders to perform. We are praising Him for every blessing, and are trying our best to win souls for Him.—Rev. and Mrs. W. R. McCall.

## JAMAICA STORM RELIEF MEETING GREAT NEED

Rev. A. W. Brummett, overseer, reports:

"We have received 1,300 cartons, boxes, barrels, etc., weighing approximately 50,000 pounds. This flood of used clothing has greatly increased the prestige of our church with the Government and the various officials. The Executive Secretary of the Jamaica Federation of Women (this is the Society through which we get our clothing duty free) told me that we have received more help than anyone else. It seems that we have received more than even the Red Cross.

"I have information that considerably more clothing is on the way. We can use it every bit to a good advantage. I surely do appreciate the way you have helped us since my coming. Eternity alone will reveal the good that has been done through your faithful efforts.

"I am glad to say that the Lord is blessing the work here in Jamaica in a wonderful way. As you will remember, when I came here there was an unrest all over the Island. That has disappeared now, and there is splendid unity and cooperation among all the ministers. I am boosting evangelism, and the Lord is favoring us with many good revivals. The pastors report a splendid increase in church attendance since giving out the clothing. The district pastors, 12 in all, have done a super job in helping distribute the clothing to the needy people in the respective territories."

## Our Thanks to Everyone

We sincerely thank all the state overseers, ministers, and laity for their full cooperation in the Jamaican storm relief. Our thanks also go to the Great Southern Trucking Company, Mr. L. A. Raulerson, President, who, in one shipment alone, took 103 boxes to Miami free of charge. Again thanks to everyone.

## CHRISTIAN GREETINGS FROM PORTUGAL

Thanks be unto God for His unspeakable gift! At this time of year our hearts are warm and we are made to be exceedingly grateful for the gift of God's love. It brings many joyful memories of past years when voices echoed from churches and streets singing praises and giving adoration for the Saviour of the world. Not only is it a thing of the past, but at this season also, in almost every nation on the globe, they are telling out the glad news. Even though the world is veiled in darkness, war, blood-

**BROTHER RONNIE HELTON, MISSIONARY, BAPTIZING  
SUNDAY SCHOOL, HILO, HAWAII**



The above picture is a group of Church of God people in Hilo, Hawaii, taken Sunday, January 13, 1952. All the group were not present. I knew you would appreciate this nice view.



These pictures of baptizing show Brother Helton baptizing at Hilo. The Hawaiian lady facing the camera came from Catholicism.

Recently a lady, 74 years of age, was converted. She could scarcely speak English. She gave up her gods and received the baptism of the Holy Ghost two days later. How wonderful God is!

In the services they have the Chinese, the Japanese, the Hawaiian Nationals, the visitors, but to all languages and people the Lord is the same to those who call on Him. Brother and Sister Helton have had a struggle to find a place to worship God. They had one nice site located once, but they missed the purchase of it by a day or two. The man who bought it did not want to sell it except he make a big profit on it. He wanted to use it for business purposes. They are very eager to find a nice location. Please continue to pray for them that God will provide some way and somehow.



shed, and sorrow, millions of people are rejoicing because of the Saviour's birth, death, resurrection, and the anticipation of His soon return. We have a wonderful Saviour, and we adore Him.

While millions rejoice in Him, there are other multitudes who do not have the song of triumph in their hearts. Jesus left His ivory palaces and came to a world of sin and woe to lift Adam's race from their fallen state. The apostle Peter tells us in his first Epistle (2:21) that Christ set us an example that we should follow His steps. Even so we should take the glad tidings to every village, hamlet, and farm, that men might know the true God and Jesus Christ whom He has sent. There is so much to be done that it causes one to feel as Jesus felt

when He overlooked Jerusalem and said, "How often would I have gathered thy children together as a hen doth her chickens under her wings." I see thousands of people on the streets and in the shops and bars every time I go downtown in Lisbon. They know nothing about God except what the priests have told them. They are a very religious people. Anywhere one goes to Portugal he can see placards reminding him to make the pilgrimage to Fatima. Fatima is a huge shrine, with a statue of a woman, which, according to the Catholics, has virtue in it. According to their belief, there are certain benefits, mercy, and grace bestowed upon those making the pilgrimage. It is located about 50 miles from Lisbon. Lisbon has a population of near one million, and there are

only 25 small Protestant churches.

Unlike so many of the people in the States, those whom I have been acquainted with here have a deep hunger in their hearts for truth. I have seen them sit in church all day, from 9 a.m. to 6 p.m., without any lunch, and then through another service at night. They do this one Sunday out of each month. They call it an all-day service of fasting, prayer, preaching, and the Lord's Supper.

We are anxiously praying and hoping for a workable knowledge of the language before long, so we can do more than we are doing. Already we speak and understand well enough to get around without a "guide." We are also looking forward to the time when we can sail for Angola to be in the

(Continued on page 15)

## THE BIBLE STANDS

(Continued from page 11)

exalt Christ rather than his own abilities. We learn from the 3d and 4th verses that this great man, who, as we have learned, was schooled in the art of speech-making and argument, stood in fear and much trembling when he preached. His speech and preaching, he states, was not with enticing words of man's wisdom, but (this is an important "but") in the demonstration of the spirit and of power.

This statement reminds us of the words of the Saviour when He declared to the disciples that they would be endowed with power to become witnesses for Him. He promised that they would have the abiding presence of the spirit of truth. In verse 9 Paul quotes and Old Testament scripture (Isaiah 64:10): "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him"; but he follows this by stating that God hath now revealed them un-

to us by His Spirit. Paul was not speaking of far-distant blessings alone, but was, I believe, speaking of what is ours now through Jesus Christ. From this 10th verse to the end of the chapter Paul brings to us at least three workings of the Spirit in bringing the truth of God's will to mankind. First in this 10th verse he states that by the Spirit the will of God and the things of God for His people have been revealed. He states further that as a man knows what are the things of man, so the Holy Spirit knows the things of God (the will of God, the purposes of God, etc.). Also, in the 12th verse, he says we have not received the spirit of the world but the Spirit of God that we may know the things that are freely given to us of God.

Paul states in Gal. 1:12 that the gospel he preached was not received from man, nor was he taught it but by the revelation of Jesus Christ. Paul's message was truly one of divine revelation. Christ, through the Spirit, had done something for him that all

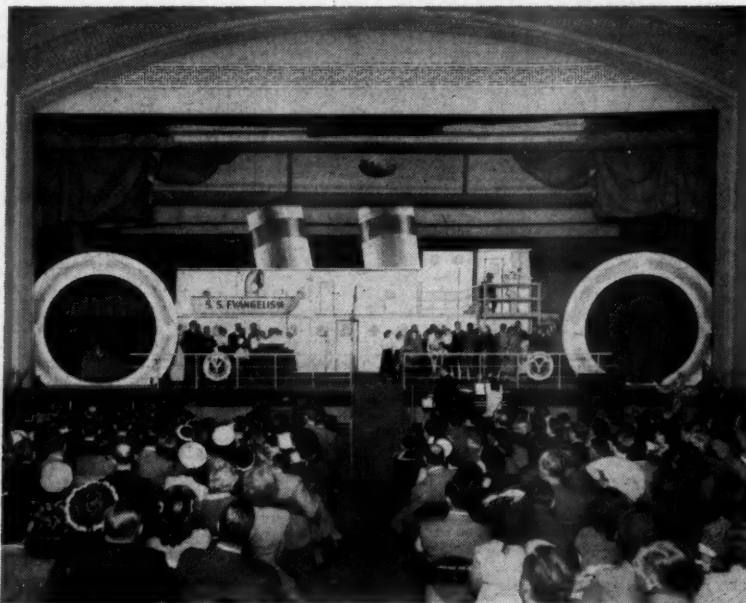
(Continued on page 15)

## THOSE SENDING IN FOUR OR MORE EVANGEL SUBSCRIPTIONS

February 5-12

C. M. Newton, Neshoba, Miss.	5
Joseph Daniel, Aiken, S. C.	4
G. R. Watson, Bolton, Ga.	4
J. L. Summers, Roswell, N. Mex.	5
Ralph Wood, Belton, S. C.	8
David Geer, Warren, Ohio	5
Church of God, W. A. Priest, Mosinee, Wis.	roll of 10
C. C. Blevins, Bradshaw, W. Va.	4
P. H. McCarn, Kannapolis, N. C.	13
E. N. Wright, Sr., Jackson, Miss.	6
E. P. Franklin, E. Rainelle, W. Va.	6
L. L. McDaniel, War, W. Va.	4
J. E. Cole, Clinton, S. C.	4
Laverne Barker, Omaha, Nebr.	4
J. H. Ingram, California	4
Mrs. Ray Morgan, LaFollette, Tenn.	4
James A. Smith, Marco, Fla.	4
J. B. Lindley, Houston, Miss.	4
Mrs. Iva Mooring, Linden, Ala.	4
Wiley W. Miller, Carlsbad, New Mex.	4
Church of God, A. V. Childers, Henderson, N. C.	roll of 100
Leon Patterson, Lanagan, Mo.	4
R. W. Harris, Fayetteville, Tenn.	4
Perry Horton, Pontiac, Mich.	16
J. R. Campbell, Salisbury, N. C.	9
J. I. Harris, Atlanta, Ga.	4
J. L. Jeffreys, California	25
James B. Reesor, Lemmon, S. Dak.	4
Mrs. Frank A. Hawkins, Louisville, Ky.	14
Mrs. A. L. Chester, Tolstoy, S. Dak.	4
Albert D. Hall, West Helena, Ark.	4
W. C. Knight, Sr., Dade City, Fla.	6
Lee Smith, New Holland, Fla.	8
Mrs. Paul Hogan, Statesville, Ga.	12
A. J. Duncan, Nocatee, Fla.	16
Martin J. Spell, Canal Point, Fla.	8
I. C. Morris, Washington, N. C.	10
T. R. Morse, Lindale, Ga.	50
Mrs. Mary Ruth Kennedy, Jackson, Miss.	5
C. M. Thompson, Henderson, N. C.	4
Mrs. Dorothy Wall, Seagrove, N. C.	5
L. R. Patterson, Woodruff, S. C.	5
Clyde Ogle, Greer, S. C.	11
T. O. Dennis, Danville, Va.	12
Luther Gamill, Sison, Miss.	4
J. R. Elam, Berea, Ky.	8
Eula Mae Lisco, Crestview, Fla.	5
J. W. Penix, Bryson City, N. C.	5
Floyd A. Boger, Fayetteville, N. C.	22
John Toole, Portal, Ga.	6
Mrs. C. L. Phillips, Climax, Ga.	22
Ruby Hewett, Arlington, Ga.	5
L. F. Clements, Dahlonga, Ga.	4
A. R. Baker, Graham, Texas	4
A. R. Heaston, Belle Glade, Fla.	6
John Douglas, Johnson City, Tenn.	4
Mrs. W. F. Harrelson, Jr., Mullins, S. C.	24
W. C. Byrd, Lakeland, Fla.	10
W. M. Morrow, McCall, S. C.	24
Jr. Holland, Lyons, Ga.	7
Mrs. G. A. Lewis, Hazlehurst, Ga.	9
B. D. Gore, Vidalia, Ga.	11
Pearl Price, Smithfield, N. C.	8
L. O. Henry, Wilmington, N. C.	12
Andrews Church, Arlier Richardson, Andrews, S. C.	21
Otis Wigley, Section, Ala.	6
T. F. Harper, Rossville, Ga.	6
J. H. Kear, Crosby, Tenn.	6
W. I. Head, Abingdon, Va.	4
Paul Beggs, Wedowee, Ala.	4
Eulis Young, Fairmont, Ga.	4
Eighth Street Church, Gadsden, Ala.	15
Paul Stover, Rome, Ga.	8
Virgil Stove, Ider, Ala.	7
J. A. Brown, Alabama City, Ala.	8
Vertie Harkins, Calhoun, Ga.	4
Arnold L. Shrewsbury, Bluefield, W. Va.	5
N. J. Blair Sophia, W. Va.	7
Mrs. Claude Stewart, Baltimore, Md.	5
J. A. Hambricht, Mooresville, N. C.	7
Church of God, R. E. Drymon, Pastor, Lake Wales, Fla.	9
R. S. Barnes, Hartsville, S. C.	4
Grace Churchman, Iowa Park, Texas	12
Mrs. Floy Herrin, Whitesburg, Ga.	4
Margaret Dall, Flymouth, N. C.	6
B. E. Lamberth, Chattahoochee, Ga.	4
C. H. Deans, Washington, D. C.	4
Isabel Ruder, Chase, Md.	11
John P. Toole, Portal, Ga.	7
J. W. Powers, Concord, N. C.	6
J. W. Watkins, Union, S. C.	4
Clyde W. Jones, Princeton, N. C.	10
Juel Sealey, Warren, Ohio	4
A. B. Burden, Davis, W. Va.	5
J. E. McLamb, Erwin, N. C.	9
Wade H. Crofts, Greenville, N. C.	6
Jackie Robinsor, Winnsboro, S. C.	13
Naomi Parks, Powderly, Texas	5

## ASSEMBLY OF GOD 10TH SUNDAY SCHOOL CONVENTION



TIME: March 25-28.

PLACE: Springfield, Mo.

PURPOSE: An Impetus to Sunday School Endeavors.

SCOPE: Delegates to the convention will represent various denominations and missionary groups, as well as workers from Assemblies of God Sunday Schools. Headquarters for the convention is the National Sunday School Department, 434 West Pacific Street, Springfield, Missouri.

The picture above shows a program at the 9th Sunday School Convention, March 13-16, 1951. Top attendance for one evening reached 5,900. Delegates traveled a total of 5 million miles to make the round trip to the "Queen City of the Ozarks" from their homes scattered across the 48 states of the nation, Canada, Alaska, and several foreign countries. Besides inspirational services, 26 departmental conferences were held on three afternoons. Responsible for the detailed arrangements of the convention was the Rev. Paul Copeland, director of the Sunday School Department of the Assemblies of God. It is expected that this coming convention will be greater than ever.



## THEY BEAR WITNESS

(Continued from page 9)

licensed to preach in 1913, and ordained Aug. 15, 1915. He says the most outstanding sermon he ever preached was given him one day when he was plowing a mule. The Lord gave him a message on the "Tithing System," and he cried for an hour or longer and promised the Lord he would preach the message to his home church on the following Wednesday night. The result from the message was that seven of the leading farmer members began paying tithes. His first pastorates were at Lula, Fla., and Manor, Ga., having organized the last. Then, in 1915 he organized a church near Jesup, and baptized 82 converts in Tires Mill Pond. In 1918 he pastored the church at Ft. Myers, Fla. Five different times he was overseer of Mississippi—in 1919, 1920, again in 1924 and 1925, then again in 1929.

He says, "The most wonderful and glorious experiences of my entire ministry were the times I was nearest to the heavenly portals, and that was when some people brought to our services the most poisonous rattlesnakes and cottonmouths. This was done at 6 different times, and each time the serpents were successfully handled to the Lord's glory and the amazement of our critics and enemies. I know what Brother Boehmer meant when he said he was threatened by the angry mobs, as this has happened to me on more than one occasion. Another wonderful experience was when I attended the first camp meeting at Wimauma, Fla. I was just beginning my ministry. I had preached at 2 or 3 small places on my way there, received enough money to make the trip, and had about \$3.00 over when I arrived. I gave most of that away and had only about 75 cents left. I did not know where I was going or how I would get there after the camp meeting, but the next morning after the meeting closed I took my little old handbag and walked down to the railroad station, stopping by the big lake to tell the Lord I was in His hand. I arrived at the depot and was waiting for the train just as though I were well supplied with money, and just before the train arrived, good old Brother W. S. Caruthers walked up to me and handed me a nice bill of money. Ask me if I did not feel good then!

"During my ministry of 38 years I have seen hundreds of people saved, sanctified and filled with the Holy Ghost. I am now past 67 years of age and retired, but I still have a love in my heart for the lost."

## MISSIONS

(Continued from page 13)

work there with Sister Stark and Brother and Sister Martins.

Saturday, November 24, my heart was stirred as I did some visiting with Brother Stahlberg (a Swedish missionary in charge of a Pentecostal work in Portugal). I saw a little of the home life of the Portuguese people. It is startling to see how some of the people have to live. In one home that we visited a man had just died a

few hours before. Instead of his body being taken care of by the undertaker, it was left at the home, in bed, until time for the funeral the next day. There were six adults living in this one-room apartment. The size of the place was almost unbelievable, 6 by 12 feet. The body was lying in the only bed. The custom is that relatives and friends sit up all night with the family in mourning. I do not know how they managed to do it in that small room, but I am sure they did somehow. There was one consolation in the home, the man was a Christian.

Sunday afternoon, November 25, we went to service 25 miles from here. There were at least 100 crowded into a small 'hall.' The Lord was very real and near to us in the service. As I was anointed to preach, it was difficult to wait for the interpreter to finish. It will seem good when I can preach without interruptions.

We are going to another place for a special service Tuesday afternoon, November 27, about 60 miles from Lisbon. There is plenty of work to do, preaching and studying. We stay busy all the time, but we enjoy it. Don't forget us when you pray, and remember that we are more than conquerors through Him who loved us.—Your missionaries in Portugal en route to Angola, Rev. and Mrs. T. D. Mooneyham and girls.

## THE BIBLE STANDS

(Continued from page 14)

his former learning had not done. Paul and the other disciples had the will of God revealed to them so they could preach to others the things freely given to mankind by God. Thus we read, in the 13th verse, that the Spirit of God inspired them to preach what had been first revealed to them.

Let us go a step farther. Not only what they preached but what they wrote was inspired of God. Paul declares this in 2 Timothy 3:16, "All scripture is given by inspiration of God." John the Revelator declared in Rev. 14:13 that what he wrote was inspired by God. If what Paul and the other writers in Scripture not only preached but wrote was inspired of God, then the Word of God should be the basis of all our teachings.

In these last days we hear so much about new revelations, many of which will not stand the test of a comparison with the Word of God. **The Spirit and the Word agree. God is not telling anyone anything that will not carry the endorsement of the Word of God which is His revealed will.** Since man, in the carnal state, cannot receive the things of God, according to the 14th verse, the Holy Spirit, the Illuminator or Revealer of truth, must work in his life until he comes to know the Truth of truths that Christ is his Saviour, indeed, and on into other truths of God. Those of the world who know not God may train and develop their minds and talents to obtaining the material things of life, but never will they know the divine will of God without believing and accepting the Word of God.

## THE POWER OF THE BLOOD OF JESUS

(Continued from page 3)

despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" We may violate our privileges of the covenant, but Christ Jesus will never violate His covenant with us.

**The blood of propitiation.** Propitiation means that which makes satisfaction, or that which propitiates; and propitiate means to appease and render favorable. Therefore, Christ Jesus is set forth as the eternal Sacrifice which appeased the wrath of God, and through which man can be rendered a favorable subject again to God the Father. This is supported by Paul in Rom. 3:25, where He says, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." You will remember that John says, in I John 2:2 and 4:10, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." In these scriptures we see that Christ Jesus, as our blood sacrifice, covers the sins of those who have faith in His blood, and this was one of the purposes for which God gave Him. What power! Yea, what indescribable power! power to replace, by the sacrifice of Himself, and put an end to all the sacrifice of innocent animals for all time. How precious are these words from Heb. 10:11-13: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

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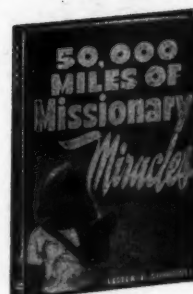
# "Bible Lovers" Stationery Box

Featuring Scripture Texts and Religious Motifs

Fifty-four assorted pieces consisting of 18 folded sheets (8x4 7/8 inches) with a variety of Scripture texts and religious motifs, each printed in a different color. Six plain sheets and six printed note folders also featuring a religious motif in different colors. Twenty-four envelopes with puffed fold. All pieces are high quality snow white vellum paper. Attractive two-piece box, printed in two colors. Features a tipped on print of Sallman's latest painting "Follow Thou Me." Excellent for personal use or as a gift!

No. V2954

Price \$1.00

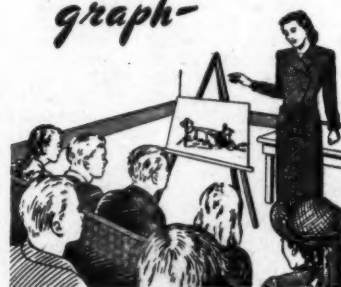


50,000 MILES  
OF  
MISSIONARY  
MIRACLES

By  
Lester F. Sumrall

Price \$2.00

## Sunday School Flannel- graph-



We are delighted with the remarkable reception the Sunday Schools are giving the Sunday School Flannelgraph. The Flannelgraph was originated by our Editor-in-Chief, and is prepared each quarter by him, Irene Wales, and Geneva Carroll, Associate Editors; Art work by Chloe Stewart. All of this quarter's supply is gone, so place your order for next quarter early. The complete folder with object drawings illustrating every lesson, for only \$1.50. If you need the flannelboard and easel we have them, also. The flannelboard is \$4.50 and the easel \$3.95.

### PASTOR'S INFORMATION CARDS

These cards are extremely valuable to pastors in obtaining information that will be useful to them in their work. Listed below are the front and back sides of the card. Cards are 3 x 5 inches (standard filing size). Prices: 250 for \$1.75; 500 for \$3.25; 1,000 for \$6.00.

(Front)

#### MEMBERS

The pastor desires to know of any who are sick, or in need of him in any manner. He is dependent upon people to tell him. Please put any such information on the blanks below and deposit on the offering plate or hand to an usher.

The person listed is sick ☐ troubled ☐ new in community ☐  
needs a call from the pastor ☐

Other information \_\_\_\_\_

Name \_\_\_\_\_

Information given by: \_\_\_\_\_

(Back)

#### VISITORS

We welcome you to this house of worship. If you are a Christian, you are in your Father's house. If you are not a Christian, you are among people who want to lead you to this blessed joy. Please give us the information below, and linger long enough at the close of the service for us to greet you.

Name \_\_\_\_\_

Street \_\_\_\_\_ City \_\_\_\_\_

Member of what church \_\_\_\_\_

Where \_\_\_\_\_

### GIRLS' STORIES OF GREAT WOMEN

Elsie E. Eggermeier

Price \$1.50

CHURCH OF GOD PUBLISHING HOUSE  
922 Montgomery Ave., Cleveland, Tenn.